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**Life and Religious Experiences of
D. Caroline Hopwood - 1801**

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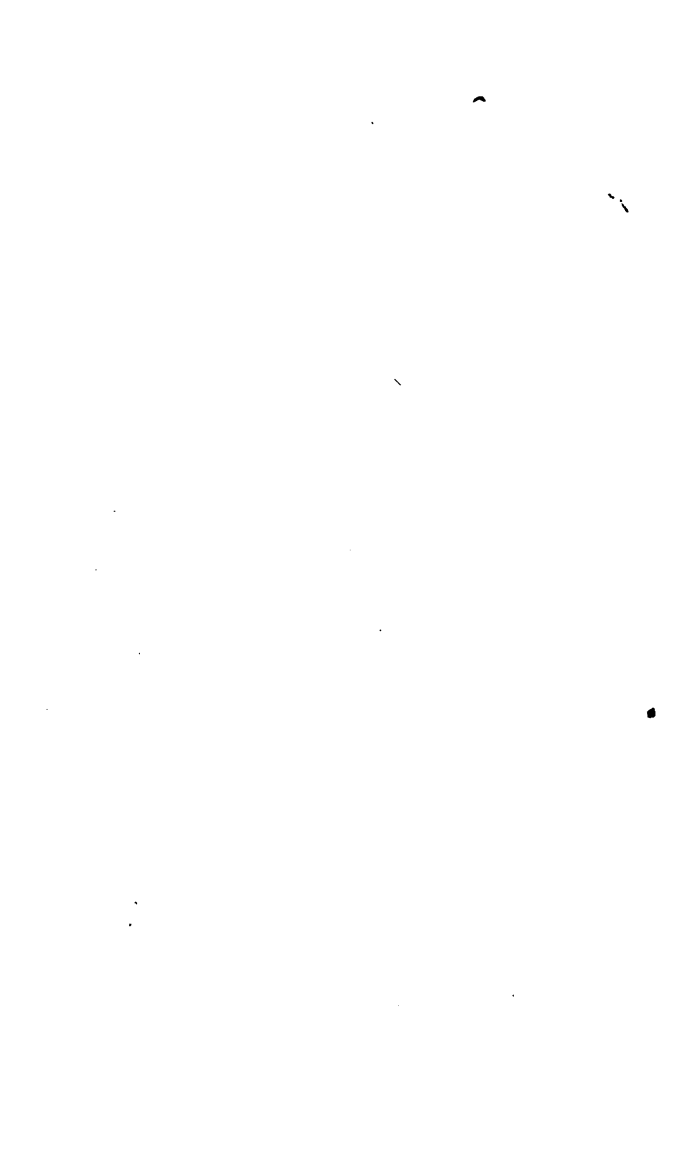
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OF THE
Life and Religious Experiences,
OF
D. CAROLINE HOPWOOD,
OF
Leeds, Deceased.

PUBLISHED AT THE REQUEST OF HER RELATIONS.

TO WHICH IS ADDED,

A COLLECTION OF PIECES

IN

PROSE AND POETRY,

ON VARIOUS SUBJECTS,

Written by the same Author.

LEEDS:

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TO THE READER.

IN addition to the request of the Relatives of the Author in publishing the following Sheets, it is hoped the perusal of them will prove advantageous to readers of various denominations ; and that the Christian Traveller will be encouraged to persevere through the probationary exercises attendant on this state of existence, to prepare and fit him for an entrance into that City which hath foundations, whose builder and maker is God.

THE EDITOR.



THE
L I F E, &c.
OF
D. CAROLINE HOPWOOD.

THE intent of writing a journal of my experience in religion, was particularly for the use of my children; if the Lord should be pleased to separate me from them by death, or any other circumstance it might sometime have an useful effect upon them; and the sweet influence of love which attended my mind whilst writing it, induced me to continue a relation of my progress Heaven-ward.

My maiden name was *Skene*, my Father was a Lieutenant in the army; a descendant of the *Hallyard's* family, of Fifeshire, in Scotland; my mother's name was *Law*; her father was a Physician, at Carlisle: she was a woman of good natural abilities, improved by a liberal education, and of a religious turn of mind; I have frequently been thankful for her many excellent instructions.

I had one brother and one sister; my brother was an officer in the army, and died in the expedition to Carthage; my sister was seven years older than I, and my mother being extremely fond of her, was not so much noticed: I was naturally of a high spirit, proud and passionate, and of a sprightly disposition.

tion; but, in my retired moments, serious; and when about seven years old the Lord was graciously pleased to convict me for sin, under which divine sense I was sorely distressed; and when I was about eight years of age, it pleased Providence to remove my father by death. I was very much shocked on being told that he was dying, and had a great desire to see him, but was prevented by a maid-servant. I wondered that amongst so many who had been called in to see him die, not one appeared serious, nor seemed concerned about his eternal happiness. I kneeled down in great distress, and prayed earnestly to the Lord, to pardon all he had done amiss, and to receive him in mercy; and not being satisfied with what I thought I could offer, I took up the Manual of Devotions, (for we were brought up in the established religion) and read the prayer for dying persons in a solemn, serious frame of mind; and I well remember it was an awful season to me, and I found great satisfaction when I had done. The death of my father made a very deep impression on my mind for some time, and I was much afraid to die, but no one knew of my exercise, for I kept it to myself. Soon after my father's death, I was sent to school, where the sprightliness of my disposition got the better of my seriousness; notwithstanding the Lord, in his infinite mercy, did not forsake me; for I was often impressed with serious considerations, what would become of my soul after death. When I was about twelve years of age, I often looked at the Priests, and wondered why they were not like the Apostle Paul; and used to query within myself, what can be the reason, the Lord changes not, he is the same he ever was? But the more I saw of them, the worse I liked them: and when I talked about it to some of my acquaintance, they said we were not to expect such inspired men now a-days, as Paul was, for the Scriptures were to be our rule and guide; so I gave it up,
 reading

reading the scriptures with delight, and longed for an acquaintance with God. The blessed monitor within often reprov'd me when I did amiss, which brought secret convictions, and I was sometimes sensible of the visitations of divine love, when I us'd to be drawn into prayer, and in these seasons would promise the Lord I would endeavour to be better.

When I grew up to woman's estate, I became careless and indifferent about religion, dress'd gay, and was fond of plays; yet I was often favoured with serious moments, and sweet drawings of the Father's love; but pride and vanity proved predominant; I went to assemblies and dancing, tho' I was not very fond of that diversion. Thus I went on in a round of folly, until it pleas'd the Lord to put a stop to it by outward affliction, dashing my joys, and staining those pleasures which had turned me from the pursuit of godliness, reducing me from high expectations in life to a low situation, which was then cause of great distress and grief of heart; but afterwards was matter of rejoicing, as I believe it was the means by which I was enabled to turn unto the Lord, and seek for more substantial happiness; and though I sought it in outward elementary forms of worship; yet our gracious Lord, who is not far from every one of us, was pleas'd, in his infinite goodness and mercy, to support me in my greatest trials, and sometimes to favour me with a taste of that sweetness which flows from him. This drew me to retirement, so that I shunn'd company, and often longed for a nearer acquaintance with him; and have been fill'd with gratitude at the transcendent love and goodness of God, in sending his beloved son to be the propitiation for the sins of the whole world. I had also a sense of the purity of God, and that without holiness no one could see the Lord: I was therefore desirous to forgive mine enemies, those that had treated me wrongfully,

fully, and had been the occasion of many difficulties and disagreeable circumstances I had to go thro' ; but found of myself I could not do it ; I therefore made my request to the Lord ; being sensible I could not expect my sins and trespasses to be forgiven if I did not, from my heart, forgive those that had trespassed against me ; at length the Lord heard my cry, and gave me power, so that I was enabled to forgive from my very heart, and I found all resentment removed.

Being in straitned circumstances, I was placed as a housekeeper in a great family, and thrown into the world amongst many who seemed entirely ignorant of true religion, which drew me too much outward, the gracious visitation passed away, and I lost the sweet communications I had enjoyed ; but still the divine witness for truth often reproved me, and many times I wept bitterly in secret, and prayed for strength to overcome my failings ; once in particular, I thought I would set down my sins with chalk, upon the door of a closet opposite to my bed, that when I looked upon it, I might be ashamed of them ; and many tears it cost me, but instead of growing better I thought I grew worse ; and the number was so great that I rubbed them off, believing, with sorrow of heart, that I should never find deliverance in this life.

What a privilege it is to sit under the testimony of truth ; how often have I sought for instruction of the blind, who led me deeper into the ditch ; but well assured I am, the Lord will not forsake those whose hearts are sincere towards him ; that the sighings of the prisoners ascend up before him, and he will lead them to the place where light dwelleth, tho' it may be a long season first, by reason of our infidelities, and the want of more constant attention to the inward manifestations of divine truth.

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After having served several years as a house-keeper, I was married. Determining to live in an orderly, circumspect manner, we agreed before marriage to be very religious, and for a season we read prayers in the family, went duly to church and sacrament, but did not improve thereby. I had two children, and endeavoured to perform the duty of a wife and a mother in the strictest sense, but with all my circumspection I slid into many faults; at length I was much distressed, and durst not go to the sacrament lest I should drink damnation to myself; my sins stared me in the face, sorrow took hold of me, and I groaned for very disquietude of heart; in this straight, I often thought of going to the parish priest, but was always withheld.—The presbyterians I had gone amongst, when I was distressed, but was not satisfied with them, though I found one of their ministers, when in London, a man of great integrity and probity, and who I believe was a good man according to his light.

The Methodists I despised as a low, mean people, and having been deceived by a man under a shew of religion, it made me very jealous of specious pretences, and cautious of giving credit to outward professions of it. After some time my husband went to the Methodist meeting, and one of that profession came home with him; we conversed together, which gave me some satisfaction; he had a few words in prayer, which reached my condition, and I was much tendered; after this I went to their meetings, and the Lord so ordered it, that the preacher opened my condition, and my soul sunk under convictions; I trembled and begged for mercy: this was in the beginning of the year 1768.

How good and gracious the Lord is! not willing that any should perish, but that all should repent and live, striving with us in the day of visitation;
drawing

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I then went to one I was very intimate with, who was accounted a person of great experience, and told her my sentiments ; she said, Mr. Wesley and John the Baptist had attained it she believed, but it was not for such as us to expect it. I answered, that my soul was as precious in the sight of God as theirs, and what was the reason we were not to expect it ; more was said as dark as the first, but I left her, and it broke our friendship.

Thus was I bewildered, notwithstanding my faith and desires increased, and I was convinced that *God was of purer eyes than to behold iniquity with allowance*, and that sin could not dwell with him therefore we must be freed from it one way or other ; nor could I rest short of it ; and prayed to the Lord oftentimes that he would accomplish it in me, for I still believed it possible.

Notwithstanding I thought I had gone through the first operation of conversion, I was not yet acquainted with the inward cross, which subdues sin ; that measure and manifestation of the Spirit given to every man to profit withal, I knew not, never being directed to it ; for though the Methodists talked of the operation of the Spirit, yet they led all to the outward atonement only, and to the belief that sanctification was an instantaneous work, recommending all to seek for it by faith, expecting it every moment ; not looking for sin to be subdued by the power of God within, but soaring above the witness in its lowly appearance, straying from that simplicity which is in Christ ; by continually looking outward, the eye of my mind was darkened, being led by inexperienced guides ; I followed them in by-paths which they had cast up for themselves.

I yet dressed very gay, and a person reproving me for it, my heart retorted ; but afterwards I considered,

considered, that if superfluity in dress was offensive to the Almighty, it mattered not by whom he reprov'd me; and tho' it was a cross to me to pull off my outward decorations, I was enabled to do it; and from that time every thing of the kind became easy to me, which I attribute to my giving up to the first conviction, and which I believe is too often stifled; by so doing the ability that was at first given is withdrawn.

I was kept in a strict outward walk before the Lord; but the seed of bitterness still kept its power within me, and for some weeks comfort was withdrawn, though I laboured incessantly in prayer, but could find no rest by reason of my sin. After some time comfort was communicated to my soul in these words, "*Fear not, daughter of Zion, thy King shall come and dwell in the midst of thee;*" I concluded the Lord would guide me, but how I did not know, for I had not heard of an inward light. O the distress of soul I often felt; I begged of the Lord to keep me himself; for with all my watching I could not avoid such things as I knew were inconsistent with divine purity; I found the people I was joined with did not see things as I did, so that I seldom told them my feelings; for instead of helping they bewildered me more and more; nor did I know what to pray for; therefore made a resolution not to ask any thing of God but faith to believe in him, throwing, as it were, my soul upon him.

I went to class as usual, but said little; finding more peace and happiness in silent waiting, I thought I would mention it at the select band, that they might also come into it and profit thereby; a woman, who I thought of great experience, inveighed against it, saying, "I should ask that I might receive; I had certainly lost my grace; I might well have suffer-
 ings;" alluding to our circumstances, which were growing bad; the enemy prevailed, and I began to
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reason that it might be so, for she was an experienced woman, and must know better than I.

Not having heard then of any who practised silent waiting, I began to use words again, and lost my peace; divine communications were withdrawn, and my mind was overwhelmed with distress, hurry and disorder; after a severe conflict, I was determined to return to silent waiting, saying, "O Lord, I will not ask any thing; do with me as thou pleases," and my peace returned as before; tho' I was often tried with manifold temptations, yet *the Lord suffered me not to be tempted above what I was able to bear, but with the temptation made a way for me to escape.*

One of the Methodist preachers came to visit me; and in the select band, he with many others laughed at perfection, though they preached it to the people. I queried with them upon it, and they were confuted; the preacher sneeringly said, "Well, what does Mrs. Hopwood think perfection is?" It was given me to answer him in a verse of one of their own hymns:

" Living faith, which dwells within,
 " Conquers death, and hell and sin;
 " Sanctifies and makes me whole,
 " Forms the Saviour in my soul."

He turned from me, saying, That is indeed perfection.

After this another of their preachers came to see me, and in conversation said he was to preach that night; that a person had desired him to preach upon such a text, and he was sorry he had promised to do so; for some gentlemen, he was informed, intended to come to the meeting that night. I said, why should you preach from that text, leave it to the Lord, and give forth what he offers. He said, he could not, for he had studied the sermon ready. What, said I, do
 you

you study your sermon? He replied, Yes, to be sure. I said, I understood you spoke as the spirit gave you utterance. He laughed, and said, that was enthusiasm.

I queried, Does Mr. Wesley study his sermons? Yes, said he, and charges us all to study notes, lest we should speak inconsistently. I replied, The scriptures say, that holy men of old spake by the holy ghost; and do you think Stephen's sermon was studied? He answered, Yes, why not. Well, said I, you have deceived me; for I thought you a different people. He went away, and darkness came over my mind, sorrow filled my heart. Alas! said I, where shall I go to hear a sermon immediately dictated by the spirit? I did not then know the Quakers, nor what they professed.

It happened the next time I went to meeting, the preacher had fallen sick, and a class-leader was desired to preach in his place. I was pleased to think we should now have a sermon that was not studied. It was with reluctance he stood up, when on a sudden my mind was enlightened, and the words sprung in me which he spoke; and it appeared as if beams of divine light shone on my soul; I never experienced the like before, but have since. This convinced me the Lord would speak by his spirit in souls if they would wait for it.

I now felt uneasy with the Methodists' principles, their ministers being under such a deception as to preach what they did not believe. I became like a speckled bird amongst them, but did not know how to mend myself; the Church, so called, I could not unite with, and entirely absented myself from it, except on sacrament days; at which time I constantly attended until now; and during the intervals of distributing bread and wine, I was earnest with the Lord

in prayer to bring me into the blessed assurance of rest and peace, and was remarkably drawn inward, when a voice spake intelligibly within me, saying, *Acquaint thyself with God*. It came with power and life to my soul. I was absorbed in silent astonishment, but so ignorant was I, I could not tell where to find him. I looked around, and it occurred to me it could not be in the hurry and bustle, nor in the administration of this outward form of bread and wine, which I experienced was not useful to me in my spiritual progress; I therefore declined going any more, and it passed away from me as unnecessary and unserviceable.

A little while after this being at my class, they sung an hymn which expressed much sorrow and distress of soul; being at that time much blessed with sweetness and divine love, I was stopped from singing, by these words inwardly spoken, *How darest thou sing a lie before the Lord*; it being opened to me that one hymn could not suit a large congregation, their states being so widely different, so that I could not join them in singing. I was concerned for many in their answering their class-leader respecting the state of their souls; some of whom, from a fervour of devotion, declared they had perfect union and communion with God; when alas! according to my sense of divine things, I believed they had not attained to the mark of so high a calling; and for want of more experienced teachers buoyed themselves up under a delusive notion of being arrived at the summit of perfection, when groveling in sensuality, not acknowledging the faithful monitor within; for tho' they talked of the spirit, yet would not hear of its being the teacher of men; but turned all to the scriptures as the only rule and guide.

From a cross occurrence in our neighbourhood; I had to consider the practice of swearing; being apprehensive

prehensive of having to appear before a Magistrate; it passed in my mind, Darest thou swear, when thy Lord hath said, *Swear not at all?* It came with such convincement that it was wrong, I determined not to swear, only speak the truth, let the consequence be what it would. Thus graciously did the Lord instruct and guide me, though I then knew him not as the divine light in my soul, which manifested these things to me.

My husband's business not answering our expectation, I set up a school, and taught needle-work of all sorts, drawing, pastry, &c. and being confined in the day I frequently sat up late at night, reading and in silent waiting: My state became much altered, and I began to be very uneasy when any thing arose in me contrary to meekness and patience, and feared I should never be delivered from sin. I mourned in my spirit and was troubled, and often wept bitterly, intreating the Lord to shew me the way of life and salvation. I often thought, in these distressing seasons, could any one of like experience administer a little comfort to me, it would be some alleviation to my grief; but instead of this, every one rejected me, my friends and acquaintance forsook me, looking on me as having lost my grace, and obstinate in my own opinion respecting religion.

A person who professed with the Calvinists came to visit me; he was awakened to a sense of his misery without a renovation and change of heart, but believed it inconsistent with the infinite mercy and goodness of God to decree the damnation of any one, leaving them without a possibility of help. Whilst we were conversing, these words opened in me:
 "Christ Jesus, by his death and sufferings, purchased
 "for thee and every man a divine light and grace in
 "the heart, which if attended to will enable thee to
 "walk acceptably with God, and redeem thy soul

“from death.” This came with such clear evidence to my soul, that I never doubted it afterwards. I was still earnest with the Lord to bring me into that state of rest my soul longed for, when it was impressed upon me that I must wait in patience the Lord’s time; for *it was not for me to know the times and the seasons, which the Father hath kept in his own power.* Happy are they who are made willing to forsake all, and follow the inward light of Christ, which separates the precious from the vile; not only reforming the outward properties of nature, but *sanctifying body, soul and spirit; perfecting them in holiness in the fear of the Lord; the law of the spirit of life in Christ Jesus setting them free from the law of sin and death.*

Though I sometimes enjoyed sweet tranquility of mind, I believed I was not transformed into the divine image, and desires were raised in me that I might be enabled to travel in that path which leads to the palace of the Great King, the bridegroom’s chamber.

I continued my silent waiting, being convinced it was the only true way, for indeed I knew not what to pray for as I ought; sometimes I went on very heavily, and despaired of ever being delivered from my distress, and thought I was deluded, and might as well give up all thoughts of it; and once being very low, refuge failed me; no man cared for my soul; the Lord hid, as it were, his face from me; and being in agonies of distress, the enemy whispered in my ear, that hell could be no worse, I might as well destroy myself, and put an end to my life, as be so perplexed in uncertainty; but the Lord graciously interfered, and a sweet voice sounded loudly within me, “Fear not! Thou shalt bear witness of the truth.” My soul was filled with thanksgiving and praise for his infinite mercy, in preserving me
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from the wiles of Satan, who is daily lying in wait, seeking whom he may ensnare.

The Methodists entirely forsook me, and being alone one evening sitting in silent sorrow, a neighbour, one of the people called Quakers, brought me a small treatise written by John Woolman. I read it; and it was entirely adapted to my experience, and contained the truth I had so long sought after; and being convinced there was a people in the practice of silent waiting, it filled me with delight and praise; and when I came to that sentence, *Call no man Father upon earth, for one is your Father, which is in heaven*, my soul felt such enlargement, such sweetness, and liberty from all created things, and all human friendship, that I could experimentally say, *Thou, O Lord, hast broken my bonds, and cast away my cords from me! for thou art my Father and my merciful God!*

Now I was satisfied that silent worship was not only practised by me, but by many others; and believed without a doubt, that it was the Lord who had drawn me to it. After this I went to the Quakers' meeting, but did not meet with that satisfaction I expected; the people seemed to me to be careless and indifferent, nor did there appear that gravity and solidity in their deportment which became the solemn occasion; so that they were a stumbling block to me, and I sighed in secret, and said, Are these thy people, O Lord? when these words passed my mind: *There are some in Sardis who wear white garments, for they are worthy.* This satisfied me for that time, but I did but go a few times more, as I found no great use from it.

In a short time after this, my eldest daughter, about eight years of age, having often said she would be a quaker, went to the neighbour who had lent me
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the book, to go with them to meeting. Upon their return, the child was earnest with me to go in the afternoon, saying, There was such a preacher as I never heard ; do go and hear him. I remarked the child's earnestness, but having witnessed such a deliverance from men, I was afraid of leaning on them again, and endeavoured to persuade her to go without me, but could not prevail ; so I gave up and went, and rejoiced that I did so. Edmund Gurney, from Norwich, was there, and his preaching raised the life in me, tendered my heart, opened my understanding, and tears of praise and thanksgiving bedewed my cheeks. Upon my return from meeting I had a desire to have an interview with him, which in the course of a few days was obtained, very much to my satisfaction, and his also ; for an exercise had been on his mind for the Methodists some time before he came to Leeds.

I now determined to go to no other place of worship than Friends meetings, being convinced their principles were the truth. I had a present made of Barclay's Apology, and I found it was the word manifested in my heart by a still small voice, which had so often taught and comforted me, and had discovered to me all my defects ; and when I was reading upon silent worship, my mind was divinely illuminated beyond description, which filled me with joy, attended with a voice intelligibly heard in my soul, *Arise, my love, my fair one, and come away* ; which appeared to me to be a call from the elementary forms of religion, to the simplicity of the truth, to true spiritual worship, to the light of Christ manifested within, which was ordained from the foundation of the world, to save lost man, and restore him to the joy of God's salvation.

I now thought of leaving the Methodists society, and going amongst the Quakers ; being now satisfied
with

with their principles, I said, *Surely this people shall be my people, and their God shall be my God.* I acquainted my class-leader with my intention, who used many arguments to dissuade me from it. I told him I was convinced their principles were the truth, and what I had fought a long while, and was determined to go amongst them: I took leave of my band; we all wept, and parted in a very tender manner. I also thought proper to bid farewell to those I met with in the select band, and went one evening for that purpose. When I told them my errand, they were against it, saying, When people changed, they generally came to nought. Some inveighed against the Quakers, and said, "I should be no better for going amongst them, they were a selfish, worldly-minded people, and had lost the life; it was certainly a delusion; I was wrong, and should lose all my grace."

I paid a visit to a woman I much esteemed, who at this time lay on her death-bed; after some time of silence, she took me by the hand and said, "My dear! I have been much exercised on your account! I have gone through a sore travail for you: you will meet with great crosses amongst Friends, and will suffer a great deal; your friends, like Job's, will persecute and deride you: you will go through many afflicting seasons, but you will at last with him enjoy more than ever."—After a short pause she again said, "Oh what sufferings you have to go through!" I took my leave of her, and she died in a few days. This made a great impression upon me, but did not remove me from my steadfastness in going amongst Friends.

I was now convinced I ought to use the single language, and that compliments came in a time of darkness, men *seeking honour one of another, and not that honour which cometh from God only, and that*

that to say *you* to a single person was contrary to scripture, and improper, had its origin in flattery, and that Elihu was taught *not to give flattering titles to men*. The clear evidence of this being sealed on my mind, I was enabled to give up to it, though in the cross to my own will; but felt a concern lest Friends should think I did it to please them.

I was called to go to the person I had lived with as house-keeper; he being a man of large property, it was very hard for me to give up, supposing how much he would be offended at my freedom; but the Lord strengthened me, and I took courage and went. When I came to him he was so far from being displeased, that he professed great pleasure in seeing me, and desired me to go to see his sister, which I did, and met with the same kind reception.—May this be encouragement to such as may be tried in the same manner, to trust in the Lord, for *in the Lord Jehovah is everlasting strength*; and if we give up freely he will give strength and ability to perform what he requires, and also good wages; for the joy, the peace, the serenity of my mind is not to be expressed; nor did I ever find any difficulty afterward to any one.

I now stripped my children, as well as myself, of every decoration in dress that was not needful; and it was pressed upon me with some weight, that I must not wear a black silk cloak any longer, but have a drab cloth one, a drab fur hat, and a green apron; this continued with me some weeks, and appeared an insurmountable cross. I also thought Friends would imagine I changed my dress to please them, and from no other motive, and in this I was not mistaken. I queried with the Lord, begging he would be pleased to shew me the reason, why he required it of me, seeing it was not the dress now used, and that I was not joined among them. It was opened
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in my mind, that at the first gathering of Friends, it was the dress they then wore, and if they had been faithful to the manifestations of duty, they would have kept to their primitive simplicity, and out of the fashions of the world, which many running into was a convincing proof of their declension in shunning the cross.—I would have gladly been excused, believing it would be *a sign every where spoken against*, which afterwards came to pass; but my distress for three days and three nights was beyond description; darkness and fear covered my mind, and I found no way to escape; at length I resigned my will to the Lord, and determined to yield to the requiring, which I did, in fear, and great dread; and when I got to meeting thus apparelled, I was filled with joy, and comforted with these words sounded in my mind:—*Fear not, worm Jacob, I am thy God! Thou art blessed who hath obeyed my commandment, for thou hast right to the tree of Life, and shalt enter in at the gate into the city.* Friends were much displeas'd with me, saying I was too forward; but this was little to me; for I was satisfied I had not done it in my own will, but in the will of God.

I thought it right to offer myself to join Friends, but it seem'd a great cross to me to go about it. I waited in much recollection with this application of heart: “Oh, Lord, please to shew me thy will in it;” light beamed forth in me with these words, *Take up thy cross, and follow me.* I arose and went to an Elder's house, and told him I had a desire to join the society; he appear'd greatly confus'd and shy, but said he would acquaint Friends with it. I afterwards met with many obstacles, but it was far from discouraging me, as I believ'd I had not acted in my own will, but under the exercise of the cross.

People began to have an odd opinion of me; some who had sent their children to my school, thought I

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was light-headed, and took their children from me, supposing I should give them a vulgar address, attributing my transition from a polite well-bred woman to a stupid Quaker, the effect of melancholy; but I was enabled to bear all with patience and resignation.

I took in plain work, for I could not set on ruffles upon shirts, nor work embroidery, painting, &c. as heretofore, there being so much superfluity in them, inconsistent with that plainness truth leads into.

It was extremely trying to me to give up my school, not knowing what to do for a livelihood; forsaken by my friends, disowned by my relations, and my husband all this time in the country working for his own support.

I believed it my duty to speak a few words in meetings, and was rejected; which caused me much exercise of mind, thinking whether I was right. One of the Elders came the morning after I had spoken, and told me Friends were not pleased with my speaking in meetings, because I was not joined; but he desired me not to go away burthened. In the afternoon another came, and desired I would not attempt to speak in meetings, for he did not believe it was required of me, and Friends disapproved of it. I answered, that I never had to my knowledge spoken in meetings, but when I apprehended it my duty, and when that was the case I certainly should do it, and therefore could not promise any thing to the contrary.

Thus was I tossed at a time when I wanted a friend and a nursing father. Alas! this outward membership what will it do for any one at the dissolution of soul and body; if we are not *born again of that incorruptible seed, which liveth and abideth for ever?*

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I had many ups and downs, my chariot wheels often went on heavily, and I was depressed in spirit, from an apprehension I was not called to service, and that I was wrong, *darkening council by uttering words without knowledge*, through fear of not doing my duty, and I queried in myself, whether I had done right in leaving the Methodists, and whether I should return to them again; so that my depression of spirit was great, and it pleased the Lord to chastize me, and shew me when I was wrong, and open my understanding to see, that to be a minister of the everlasting gospel was to be chosen of God as was Aaron, and to be anointed with holy oil; and that preparatory to such a service I had need of many deep baptisms, and that I must take up my rest amongst Friends.

I then resolved to continue among them, let my affliction be ever so great, though it was given me to believe I was hidden from them, and that I was to suffer for his name's sake, who had visited me, and to *be despised and rejected of men, an alien to my mother's children*.

I humbled myself before the Lord, and begged to know why he suffered me to err in judgment, seeing my whole desire was to please him, and that I had given up myself entirely to his teaching; when it appeared to me necessary I should go through these states for the good of others, that I might perfectly know the treachery of the serpentine wisdom, the depth of the mystery of iniquity, and the ground of that preaching which prevails amongst most professors, and reaches no farther than the outward or historical part of true religion; though they may talk high of it, and make great profession of sanctity, yet such ministers not being baptized for the dead, are not able to raise the life of Christ in the hearers; and the Apostle says, *If Christ be not risen, our teach-*

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ing is in vain. Whereas those ministers, qualified, called and sent forth by Christ, waiting for, and daily receiving fresh supplies from him, give freely; and from the same spirit it spreads into several branches or gifts, such as prophecy, exhortation, reproof and instruction.

But here I saw great danger of the exalted part getting up in those who are not thoroughly purified, the serpentine wisdom entering in at the unguarded part, drawing the mind outward, and thereby into many unnecessary and improper expressions: but such as have the word of the Lord, let them speak it faithfully, the creature having no part in it, but as a trumpet, through which the sound passeth, wholly and entirely without mixture; it being the streams of life flowing from the throne of God, the creature having nothing of its own, yet possesseth all things in God, who is All in All.

I went through many exercises of soul, and the seals were opened in me in their proper order, and I beheld wonderful things in the vision of life, which I then thought was the new life in God; but the Lord was pleased to shew me, that this dispensation was to pass away, which some resting in had neglected the great work of salvation, which consists in subduing self and sin; therefore I besought the Lord not to spare me till he brought forth judgment unto victory. I saw that regeneration was a progressive work, and that it was some time before the soul was so purified, as to be capable of perfect union with God; for light is not life, though the soul may be so far purified, as to reflect that light in which mysteries are seen, and the hidden things discovered, yet this pleasing, and to some, delightful sensation, is not to be rested in; *for tho' I understood all mysteries, and had faith that I could remove mountains, and understood all prophecy, and yet had not charity, it profiteth nothing;*

nothing; for divine charity is the love of God, which softens and tenders the soul, subjects and reduces every thing in us that is contrary to its own nature, and portrays its lovely image on the heart; *for God is love, and he that dwelleth in love, dwelleth in him.*

Oh! the goodness and mercy of God, and his faithfulness to those who obey him. Let none be afraid to give up to his requirings, for he will never fail those who put their trust alone in Him; his mercy and love are unbounded, and his ways past finding out; to him be glory, praise and thanksgiving for ever and ever; Amen!

As the seals were gradually opened in me, and the trumpets sounded in my soul, I saw there was a higher dispensation, when representations, visions and parables would cease. *Henceforth, says our Lord, I will speak no more to you in parables, but will declare or speak plainly of the Father;* and as God spake to Moses face to face under the dispensation of the outward law, written upon tables of stone, and handed to Moses, who was not only the type of the spirit, the leader and guide of the children of Israel; but he was also the representative of the great prophet Christ Jesus, who teaches his people himself, by the operation of his holy spirit in the heart (a measure of which is given to every man to profit withal) where the hidden mysteries of divine wisdom are clearly opened to the renewed soul in the new birth, *born, not of the will of man but of the will of God, of incorruptible seed,* where the soul is renewed into the image of God, its faculties opened, and the word of faith begotten which obtaineth the substance; then things are no more seen, and spoken in parables, but the Eternal Word declares plainly of the Father: the visionary scenes are then passed away, and the serpentine wisdom consumed in the baptismal fire, and there is no more sea, no more floating of the imagination, but

the clear evidence of truth is manifested to the humble, waiting, and dependant soul, which has not only experienced the new birth, but is brought into suffering for itself and others, and spiritually witnesseth crucifixion with Christ, that it may reign with him in glory.

My mind for some time was deeply affected at the continuance of war, men imbruing their hands in one another's blood: I was also impressed with sympathy at the severe punishments inflicted upon the soldiery for trifling offences, and for the oppressed state of the poor afflicted Africans; and I saw how our nation contributed in its commerce to their slavery and cruel treatment, and therefore refrained using those articles produced by their labour. Oh that all who call themselves Christians, and profess to be followers of Jesus Christ, the prince of peace, who came to restore divine harmony amongst men, would consider their ways and be wise, before that awful moment approaches when we must be summoned to give an account of all our actions, before that Almighty Being, who is just in all his ways, and will render to every man according to his works; having been graciously pleased, in his infinite love and goodness, to place in every man's conscience a faithful monitor, the divine delegate for God, to rule and guide us in the path of holiness, truth and justice; teaching our duty to him, and love to our neighbour: influencing our minds with universal benevolence: If we act contrary to its dictates, and resist its impressions, how can we expect, in the great day of account and of righteous retribution, to be admitted into that holy place where no unclean thing can ever enter: no, the sentence of justice must be pronounced, *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.*

I had a severe fever, suffered great pain, and was brought

brought so very low, that my life was despaired of, and took medicines for the disorder to no effect. When I had been ill about a week, my mind was drawn to behold the omnipotence of the Most High, and that many faithful souls had experienced the powerful efficacy of that faith which is his gift, who is the source and fountain from whom we receive all our mercies even to the healing our outward maladies, and he is the same yesterday, to-day and for ever; faith sprung up in my soul, and the spirit of prayer and supplication breathed forth in these words, "O Lord, thou canst heal me, if thou pleasest; heal me thyself, dearest Lord!" I soon felt a divine sweetness rise in my heart, and diffuse itself throughout my whole frame, healing every part, so that my pain entirely left me, and I was in a little time restored to perfect health. My soul was filled with gratitude unto the Lord, to whom be all glory, honour and praise for evermore.

The Lord was pleased to make me acquainted with the depravity of my nature, by suffering me to feel its weakness, and that every creature was liable to the malignity of it, if not kept by a superior power: and that to rise up early and lay down late to take rest, and eat the bread of carefulness, in man's will, was but lost labour: for *by taking thought I could not add one cubit to my stature*; that I must stand still and see the salvation of God, and let patience have its perfect work. Sometimes I was enabled so to do, and the waves and billows passed over me, and I was preserved in the land of the living. Tho' I had been baptized as in Jordan, and had beheld the Lamb of God, whose dispensation is to baptize with the holy ghost and with fire, yet I had at times to travel on through dry and barren ground; for the Lord's people in all ages were a tried people, and many have been proved and exercised in outward things, as well as inward besetments, which

was my lot ; for we were straitened in our circumstances, and I was afraid of contracting debts more than we could discharge ; my faith grew weak, and I again engaged in my former employ of pastry, &c. which I believe I ought not to have done, so lost my peace, and suffered much, tho' I gave it up again ; but my soul bemoaned the absence of her beloved, and I bowed in great humility before the Lord, and implored his forgiveness ; my peace returned, and my husband got a place which was more than equivalent for what I had given up.

I found this unfaithfulness was a hindrance to my progress in divine things, and I had slidden back, and had the ground to go over again. My desire in penning this, is, that if any one should peruse it that may be so tried, they may be faithful to the first manifestation of the requirings of truth ; for the Lord hath declared, *those who draw back his soul will have no pleasure in them* ; but such was the goodness of the Almighty to me, that the spring of life opened again in my soul, and I was enabled to depend on him alone, and submit to his will, for which, and all his mercies I bless and praise his holy name.

Concerning tythes and church rates, I was convinced that it was contrary to truth to hold up and support an hireling ministry ; that Christ's ministers were free, and as they received freely they gave freely ; and if he sent them forth without purse or scrip he would provide for them ; that tythes under the law were given in consideration of the widow and stranger as well as the priests ; that the law with its rites and ceremonies was abolished in Christ, who is *not after the law of a carnal commandment, but after the power of an endless life.*

I also saw that the professors of truth should be circumspect in all things, not to give occasion to any
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to blaspheme the high and holy profession of the Christian name, but submit to the laws of the land; not to defraud the King of his due, but in things lawful *render unto Cæsar the things that are his*, when not inconsistent with the law of God.

Friends now thought proper to accept me into membership, and told me they did not wish to hinder me from speaking in meetings, but would have me be careful to do it from a right call, which I was also desirous of scrupulously attending to.

Soon after I was taken with a very painful disorder, which lasted four months: I was brought very low, and my pain was extreme, but through divine favour I was enabled to bear it with patience and resignation. I had the advice of a physician, but queried in my mind respecting it; thinking the Lord could heal me as he had before if he pleased, without medicine; when it was shewed me Elijah was sometimes fed by an angel, and sometimes by a raven; that I must receive equally from the hand of the Lord what he was pleased to permit, and with Abraham be willing to offer up the precious life as a sacrifice to the will of God; and that perfection consisted in an humble submission to the divine will, without hesitation or murmuring.

My soul bowed in humble reverence. I recovered of my illness, and soon after spoke a few words once or twice in meetings, but felt a rejection from the people. A friend spoke to me, I believe in much love, and said, he believed I was not called to the ministry, and that I was in the child's state. I told him if I was wrong I did not doubt but the Lord would shew it me. I believed that it was permitted for my further purification, and that the Lord's power would open or shut the hearts of the people to receive or reject me according to the purpose of his

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own will; that I must be wholly and entirely dependent on him alone to act and move in me as it pleased him, the creature having no part in it but submission; that as to my own state, I should see greater things than I had yet seen, *when that which is perfect was come, that which is in part must be done away.*

I enjoyed quiet repose a long while, was happy, simple and innocent, and thought I had attained my desired rest; but it was not so. Alas! I was turned out into the earth again, and was tempted to think I had sinned against the holy ghost, and was the very off-scouring of the world. I had a slow fever and was reduced very weak; but the Lord in mercy came skipping over the mountains to my relief, and I saw that separate from him I could do nothing, for we were but unprofitable servants; that if I was saved it was by grace alone through faith in the power of God, flowing from the living principle of life; for *this is the work of God, that we believe in him whom he hath sent;* and I knew that God was my Father, and had this assurance given me that I should never perish, but that self-propriety should be reduced in me and become as nothing, that the soul might immerse itself in God, that his will might be done on earth as it is done in heaven.

Oh my soul, thou hast been brought into the heights and depths, let it be thy care to dwell low, whether in abounding or in suffering want! I had often to travel on dry and barren ground, and Friends keeping at a great distance from me, I had many teachers and but few fathers, so that I walked in a bewildered state, and thought *the Lord had forsaken me, and my God had forgotten me;* but as I continued to make my supplication to him, to be pleased to lead, guide, and make me what he would have me to be; he arose to my comfort, shewing

shewing me, that I should not only know him as my Redeemer, but as King and Governor; for when the will is brought into perfect resignation, then strife ceases, and the soul becomes holy, by being clothed with Christ the light and life; then the will is free in the purity of divine wisdom, as saith our Lord to the Jews, *If the truth set you free, ye are free indeed.* For divine consolation is not the highest mark of perfection, but a conscious rectitude of soul in all our actions, by the power of God through faith, which gives victory over the world, and preserves the soul in perfect peace amidst the trials allotted us in this transitory state of being.

I sometimes had a few words in meetings, but was rejected by the people; though none reproved me, it brought a weighty exercise on my mind, lest I should do wrong; when I saw I must wait for the arising of the seed which is the life, and in the light listen to the inward voice, and follow its council, which would be a lantern to my feet, and a light in my path, to discern between the openings for myself and what was for others; and without this direction I might err, by going before my guide or staying too far behind; for when the Lord puts forth his sheep he goes before them, and experience increases knowledge; I saw I had with John bowed down to the divine revelation, but the charge is, *See thou do it not; worship God.* The veil must be rent from the top to the bottom, that patience may have her perfect work, that we may be entire, wanting nothing; for the Lord is to his depending children, *wisdom, righteousness, sanctification, and thorough redemption,* and leads in the path of safety, and the end of this path is *peace, and assurance for ever.*

The death of the will was now manifest to me, to which arduous task our blessed Lord returned thrice in the garden of Gethsemane, which shews the
great

great difficulty of it in us, it being so far from an instantaneous work, that in some it is years before it is accomplished; yet let none be discouraged, but be faithful unto death, and they will receive a crown of life. When the will is subdued, nature soon resigns, and the Lord's power is manifest in the resigned will of the soul, and goes on conquering and to conquer, till all our faculties are brought into subjection; for he who rideth with the saints on the White Horse, with his vesture dipt in blood, whose sword is in his hand, on whose thigh his name is written, *The Word of God*, he leads captivity captive, and reigns victorious over the transgressing nature; for heaven is his throne and the earth his footstool; the beasts then sleep as in the night, fleeing into dens and caves of the earth, eternal day then appears, and sin and sorrow is done away. Written in the year 1781.

My soul was often introduced into mourning for the great insensibility and dead formality which prevailed in our meetings; amongst the people I was united to in religious fellowship, and this language attended my mind: "I will separate between cattle
 " and cattle, and search Jerusalem with candles,
 " and many shall be cast off for their unfaithfulness;
 " for they have forsaken me the living God, and
 " followed their own devices even to unbelief,
 " trusting in the profession of their forefathers (whom
 " I gathered from amongst the nations to be my pe-
 " culiar people) not acknowledging me in all their
 " ways. Many of them have forsaken the land-
 " mark of truth, and turned from my power which
 " alone can redeem."

O! the baptisms and deep wadings I had to go through! the many bitter cups I had to drink, the scornings, the poverty and distressed seasons I had to travel through; but I was enabled to endure the
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cross and despise the shame for the hope set before me, believing eternal liberty would be my portion, *the stability of my times righteousness and peace, and the effect of righteousness, quietness and assurance for ever.*

The people I had lately come from amongst, (the Methodists so called) were often in my mind, and a travail of spirit attended me on their account, who I believe had a good beginning, many being awakened to a sense of their lost estate, who by repentance received remission of sin, being brought into Moses's baptism in the cloud and in the sea, but not journeying forward through the wilderness of their own nature, and passing through Jordan, the river of judgment, into the path of regeneration to the good land; supposing the Lord will sanctify them in an instantaneous manner, they soar above the witness of truth in its low appearance in their hearts, and in the exaltation of nature, mixing reason with the spirit, are lifted up in their imagination, not waiting in stillness to know the work of holiness wrought in them by the power of God, in his own time and manner, but turning outward, wander out of the way, their preachers directing them to the scriptures as their only rule and guide, which testify of Christ the Emanuel, God within us, who in the days of his flesh said, *I am the light of the world; whosoever followeth me shall not walk in darkness, but shall have the light of life.* Now it is certain, the whole world could not nor never did follow him in his outward appearance; therefore he must mean his inward appearance in the hearts of men, as the everlasting light of life, of whom John bore witness when he says, *In the beginning was the Word, and the Word was with God, and the Word was God; by him all things were made that were made, and in him was life, and his life was the light of men;—he is the true*
light

Blest be the Lord, who sent his only Son,
 To do that work which we could ne'er have done ;
 Who freely tasted death for all mankind,
 And gave his Spirit to inspire the mind ;
 To lead and guide us in the narrow road,
 Which brings our souls into the fold of God.
 Wise Mary's better part be then our choice,
 And let us wait upon our Master's voice ;
 To form our judgment, animate our soul,
 Our darling passions by his power controul.
 Nothing's too hard for his Almighty arm,
 Omnipotent, in power he's still the same ;
 O let us turn into our Guide within,
 That secret monitor, resisting sin ;
 And wait upon our Lord with fervent zeal,
 And he with friendly care our sins will heal ;
 Create, and form us pure in every part,
 Renew his lovely image in our heart :
 That we well satisfy'd therewith may sing,
 Loud Hallelujahs to our Heavenly King.

After a Close Trial and Severe Conflict.

THE morning dawn'd upou my soul,
 With beams of radiant light ;
 The Lord appear'd with smiles of love,
 And bless'd my longing sight.
 The darkness which surround his throne,
 Was banish'd far away ;
 The brightness of the morn broke forth,
 And usher'd in the day.
 O ! that my soul may ne'er forget,
 Thy gracious works, O Lord,
 When in distress thou succour'd me,
 And comfort did afford :
 Upon a ten-string'd instrument,
 I will record thy fame,
 And with the harp and trumpet's voice
 Sound forth thy glorious name.

An Address to Young People on the Succession of the Months.

IN their successive round the fleeting months appear,
And in harmonious order, close up ev'ry year;
Which manifests—the Almighty God of love,
Whose power supreme their various changes move.

The first with shrivell'd face the crystal waters freeze,
And with the hoary frost doth candy o'er the trees.

The second quickly hastes, in the same garb and form,
With rain, and frost, and cold, in one continued storm;
The heavy low'ring clouds do darken o'er the sky,
And snowy garb of white in beauteous fleeces fly.

Boreas the third attends, and sometimes is so kind,
To dry the watry bogs, with his sharp-piercing wind.

The fourth comes smiling forth, with sunshine and with
rain,

Clothing with beauteous dress, the fields and dusky plain.

The fifth with different dyes enamels o'er the green,
And decks with lovely flowers the variegated scene;
The birds do sweetly sing melodious strains of love,
Where the pure crystal stream meanders thro' the grove.

The sixth its fruits and roots the op'ning earth doth yield,
And fills with plenteous stores the fertile groves and field,
Which seem with ardent haste each other to out-vie,
Our tables to adorn, our different tastes supply.

The seventh with genial warmth, bright Phœbus doth renew,
And gives the fruits and roots, their proper taste and hue;
The fragrant Jessamine, its slender twigs entwine,
United with the woodbine, and the mantling vine;
The hyacinth and rose, and lilly sweetly flower,
And with their beauteous shade, do form the pleasant bower;
Where little lambkins play, beneath the spreading trees,
And whisp'ring zephyrs fan the enlivening breeze.

The eighth, with ripen'd fruits, the trees with clusters bow,
And the ripe yellow corn, in plenteous ridges grow:
This highly favour'd month, with golden harvest crown'd,
Cheers the glad husbandman, and makes his joys abound.

The ninth, autumnal scenes another form display,
The leaves begin to fall, the pretty flowers decay;

Emblem of human kind, poor shadow of a shade,
When wrinkled age appears, and all its beauties fade.

The unrelenting tenth does strip the forest bare,
And leaves no shrub nor covert for the trembling hare.
The wintry gloom arrives, and doth itself display,
And with the eleventh month, does shorten every day:
The social neighbours now, around the fire do meet,
With chearful converse they each other friendly greet;
Or sometimes with a book, instruction doth impart,
Their morals to improve, and to correct the heart.

The twelfth does darker grow, darker and more severe,
And with its gloomy aspect closes up the year.

View thou this gradual change, transferr'd to thee and me,
Which in life's different scenes and stages we may see.
From infancy to youth, from youth to hoary age;
Then the last curtain's drawn, and calls us off the stage.
Learn then to prize thy time, which providence hath given,
Walk in the narrow way, which leads thee unto heaven.
Wait daily on that voice, which dwells within thy breast,
That inward monitor, that pure celestial guest;
Which doth reprove thy faults, and rectifies thy heart,
Heals thy backsliding soul, and comfort doth impart.
With Mary make that choice, which never fades away,
And it will guide thy soul, unto the perfect day:
Where thou shalt always dwell, within this blest abode,
And there for ever sing, *Salvation to our God.*

The Soul's Address to its Maker.

WHEN I thy wondrous providence survey,
Which led my steps along the narrow way;
The sweet impressions of thy love impart
Renewed gratitude within my heart.

When pain and sickness seiz'd my languid head,
And death seem'd hov'ring round my restless bed;
How oft hast thou with health renew'd my frame,
To sing thy praise, and bless thy holy name.

When

When clos'd in shades of dark nocturnal night,
 Thou didst appear array'd in radiant light;
 The mists retir'd, the darkness fled away,
 And night was lost in the meridian day.

The wily serpent did his shape transform,
 And with an angel's garb himself adorn;
 When to the verge of woe his flatteries led,
 Thy mercy interpos'd, and crush'd his head.

When in the wilderness I lost my way,
 Where frightful beasts their hideous forms display;
 When wand'ring wide by reason of the night,
 Thy friendly care directed me aright.

The world with scorn my humbling path deride,
 And with contempt and self-assuming pride,
 Despise my scruples; but they did not see
 That secret power which guided inwardly.

Mine own familiar friend did me forsake,
 With whom I us'd sweet counsel for to take,
 And walk'd within the house of God as friends,
 Yet now from me his faithless footstep bends.

And tho' my near relatives turn aside,
 Yet in the Lord my soul shall still confide,
 Who will conduct me through the thorny way,
 And guide my footsteps to the perfect day.

When with the morning's wings I soar'd on high,
 And skim'd along the bright ethereal sky;
 The wide extended sea beneath me roar'd,
 Thy right hand bore me up and comfort did afford.

When in the deeps my trembling footsteps trod,
 And rolling billows floated all abroad;
 When thou appear'd, array'd in smiles of love,
 Thy presence cheer'd my soul, and all my fears remov'd:

When through the fire, (no other way I found)
 I dauntless past, thy breath the fire did drown'd,
 And brought me through the fiery furnace free,
 For which my soul doth praises sing to thee.

The way of life and peace I quickly found;
 Which to pursue I crept along the ground;
 The strait and narrow gate appear'd in view,
 I stript, and then, I easily pass'd through.

And when thou fix'd my feet no more to move,
 In the immensity of heav'nly love,
 My soul did humbly bow before my Lord;
 Absorb'd in silence, worship'd and ador'd.

While thou preserv'st my life, O ! may I be,
 For ever dedicated unto thee;
 My life the off'ring which to thee I give,
 Acceptable in Christ in whom I live.

When the pale monarch summons' me to death;
 And the last sigh—shall rend my parting breath;
 Blest with thy love, encircled by thy might,
 With joy I'll take my everlasting flight,—

To that bless'd place, where I shall dwell with thee,
 From all my cares, and fears, for ever free,
 And sweetly join the heavenly Choirs above,
 To sing for ever my Redeemer's love.

FINIS.

